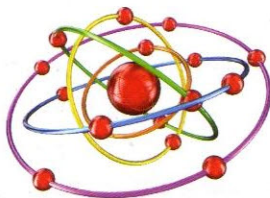

The Unchallengeable

Miracles of the Qur'an

The facts that can't be denied by Science



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Introduction to Science in Islam

In Islam, seeking knowledge is an act of worship. Worship means submission to Allah in all that He commands and prohibits. Linguistically, knowledge means knowing the reality of something. Submission to Allah, the Exalted, and worshipping Him necessitates knowledge about Allah, though knowing Him physically is impossible for He sees and He is not seen. He says about Himself:

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

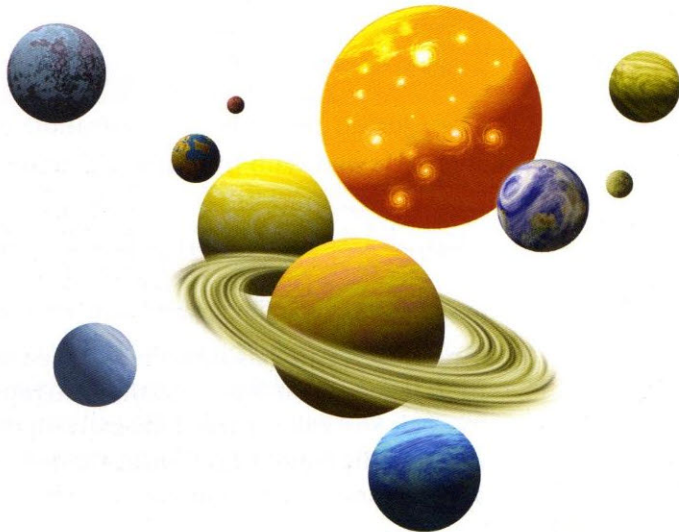
"No vision can grasp Him, but He Grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), Well-Acquainted with all things."
(Soorah Al-An'am 6:103)

It is also impossible that He should have a like Him. He says about Himself:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him; and He is the All-Hearer, the All-Seer."
(Soorah Ash-Shoora 42:11)

And He is far above having a partner. He says:



﴿لَا شَرِيكَ لَّهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

"He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Soorah Al-An'am 6:163)

Then, how can He be known so that He can be worshipped and obeyed? That is the obligation of man. Allah has endowed him with reason and senses with which he can discover Him through reflection on manifestations of the universe and through His wonderful creations and great Signs. Those who are able to make this discovery are the intelligent ones.

The Glorious Qur'an has illustrated manifestations of this universe and invited human minds to reflect on its wonderful creation. It presents an illustration of the Earth, and the mountains that are fixed upon it and the seas that run beneath it. Allah says in the Qur'an:

﴿وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ﴾

"And He has affixed into the Earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves." (Soorah An-Nahl 16:15)

He also says:

﴿أَلَمْ تَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا﴾

"Have We not made the Earth as a bed, and the mountains as pegs?" (Soorah An-Naba' 78:6-7)

The Qur'an presents an illustration of the sea and what benefits man is endowed with from it in the following sayings:

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَآكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَنَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ الْكَبِيرَ مُوَخِرًا فِيهِ وَتَلْبَسُونَ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (fish), and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful." (Soorah An-Nahl 16:14)

Introduction to the Concept of Miracle ('Ijaz)

The word '*Ijaz* or *Mu'jizah* is neither mentioned in the Qur'an nor has either of them been used by the early authors. Instead, they used the words *Ayah* or *Karamah* until Al-Wasiti chose '*Ijazul-Qur'an* as the title for his famous work.

The word *Mu'jizah* gave new meanings that were defined by speculative theologians to be "something that is extra-natural, challenging and that could not be opposed".

There are conditions for an event to be called a *Mu'jizah*:

- ◆ The event should be beyond human capability
- ◆ It should be extra-natural
- ◆ It should be predicted by a righteous man and come to happen as predicted

It is known in the history of religions that every Prophet had a miracle which he showed to his people and challenged them with in an unprecedented way. Some of the Prophets even had more than one sign as a definite proof that he was sent by Allah; and to challenge his people to bring what was similar to it if they denied it.

Every sign given to any of the Prophets was exclusively meant for his people. The miracle given to Prophet Moosa (Moses) was his staff which he threw on the ground and it became a moving snake; and his hand which turned white without any disease whenever he put it in his armpit. But when he died, his signs were also no more there.





Superiority of the Qur'anic Miracles Over Physically Perceptible Miracles

Allah supported His Prophets and Messengers with miracles that served as testimonies for the truth of the guidance which they brought. However, it should be noted that the miracles that came before Prophet Muhammad, blessings and peace of Allah be upon him, were all perceptible — i.e., they were based upon what superseded what the people were used to. But the miracle of the Seal of the Messengers was intellectual, logical and rhetorical that suited human transformation from ignorance and stark darkness to the state of reasoning and intellectual liberation. If you wish, you can call it the state of human preparedness to accept reasoning and intellectual liberation.

The miracle of the Qur'an is an intellectual miracle that corresponds with the fact that the message of Islam is meant for the entire humanity, and for all times. Therefore, its inimitability fundamentally depends on what is beyond all sciences and cultures. The miracle of this religion is